

The Anti-Slavery Bugle.

MARIUS R. ROBINSON, Editor.

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We occasionally send numbers to those who are not subscribers, but who are believed to be interested in the dissemination of anti-slavery truth, with the hope that they will either contribute to the cause, or use their influence to secure communications intended for insertion.
Addressed to Marius R. Robinson, Editor, Anti-Slavery Bugle, Publishing Ag't.

THE BUGLE.

DEFERRED ARTICLES.

Southern Convention.

The North Carolina Whig Convention decided for Fillmore and Graham, for the Presidency, as their choice with a pledge to go for the Nominée of the party. They also voted their disapprobation of Kossuthian intervention, and the giving away of public lands, and declared their "cordial and unmovable attachment to the Constitution and the Union."
The Missouri Whigs also decided for Fillmore, and entered their own attachment to the Union, and deprecated the continued agitation of the slavery question in Congress. The Union Party Convention, of Cal., resolved to give no support to any candidate, unless the Convention nominating him, shall declare its non-interference in the compromise measures, and its determination to consider no man a liability. That they would defer action in regard to the Presidency, till after meeting of the Baltimore convention, when they Union convention is to be held at Philadelphia.

Suppression before Whig Success.—The Times speaking of the defeat of the Whigs in the Convention, says:
"We cheerfully admit that with regard to the contest we were for the Maine Law first and for the Whig cause next, as we shall be with regard to all legislative elections till the Union question shall have been settled; but we maintain that the coolest, the most impartial judgment must unite in this conviction."
Well said for the Tribune. Why will it extend the principle—say participation in the Whig cause next. Will not the coolest and most impartial judgment unite in this conviction?

Who Killed Cock Robin.
"The British cruisers, on the coast of Africa, it is now said, have well high extinguished the slave trade."
We have heard heretofore that the Colonization Society had applied the extinguisher. We never doubted whether it does not, but we are now told that both parties have decided it. And we shall want strong evidence to induce us to doubt its extinction, while slavery continues the market.

The eleven Southern Whigs who ran away from the Whig caucus at Washington the other day, are out in a long address to the people of the United States. They threaten that if the Northern Whigs don't do better they will dissolve, not the Union, but the Whig party. They will probably return to the service and labor they owe, without the aid of the Fugitive Law.

Advocacy.—The Phonetic Advocate, in many respects a capital paper and one which likes to put in a word for almost every reform, except Anti-slavery, gives a brief and very fair account of the Cincinnati Convention. It endorses the account by saying: "The readers of the Advocate must make their own reflections in regard to this demonstration. We have recorded the facts as a part of the news of the day."

The Anti-Slavery Resolutions of the Massachusetts Legislature have been rejected by a vote of 178 to 162. They were as follows:
Resolved, That the Act of 1850, known as the Fugitive Slave Law, is opposed alike to the moral maxims of free government, that it is unconstitutional, unjust and oppressive; and that it ought to be speedily and forever repealed.
Resolved, That Massachusetts protests against the delivering into slavery of men and women upon her soil and under the jurisdiction of her laws, in the actual enjoyment of freedom; especially without due process of law, and without a trial by jury before a legally constituted judicial tribunal.
Resolved, That Massachusetts expects of Senators and Representatives in Congress, that they will, in all respects, conform to the principles in these resolutions expressed.

The Liberty Party have called a nominating convention to meet in Buffalo on the 1st of September.

BREVITIES.

The Senate of Pennsylvania has voted an appropriation of \$2,000 to the Pa. Colonization Society.

Henry Clay was expected to live but a few hours on the 3rd inst.

It is thought that a contract has been made for the introduction of 8,000 Chinese laborers into Cuba, at a charge of \$125 per head, with a stipulation that they shall serve eight years at four dollars per month.

Another volcanic eruption has occurred in the Island of Honolulu, Sandwich Island.

Professor Kinkle writes to a friend in Cincinnati that all Europe will be in a blaze before next fall.

The salary of Louis Napoleon is \$6,330 per day.

McCreary has petitioned the Maryland Legislature for an appropriation to defend him in his kidnapping case.

Judge Saane of Utah contradicts the stories of his brother Judges in regard to Governor Young and his administration.

The people of Massachusetts are again to vote on the question of amending their Constitution.

The *Carson League*, a spy temperance paper in Syracuse, has been enlarged.

The Methodist General Conference commences its session in Boston on the 11th inst.

General Concha, on leaving Havana, was presented with \$100,000 as a testimonial of respect by the merchants of that city. He declined the acceptance.

The Imperial Congress meets at Washington on the 1st Wednesday of June.

The House of Representatives of Indiana has voted \$5,000 for the colonization of free negroes of that state. Indiana is ahead in folly and wickedness.

Price of a Condemned Man.—A slave, belonging to Mrs. Jourdon, was sentenced in N. Orleans, last week, to be hung for the murder of another slave. The Court appraised him at \$300. The execution takes place on the 23d inst.

The wooden bridge across the Potomac, at Washington, one mile in length, was carried away on the 20th inst., and a chain bridge at the Little Falls above Georgetown, was also carried away by the flood.

The African Church in Louisville was rented by Auction on Monday, at the enormous rate of \$700 per month. This was owing to the competition of the two parties claiming the church. The cash was paid down in advance.

The United States Arsenal at Memphis, Tennessee, is advertised for sale at public auction.

Prof. St. John has resigned his chair in Hudson College, and will soon become a permanent citizen of Cleveland.

Alice Carey is out with grave charges against her sister authors. Grace Greenwood, Miss Chesbro and Mrs. E. Oaks Smith. She charges them with "diffusing the poison of infidelity," and writing in "a bold, bad style." Grace Greenwood replies, and denies the charge of infidelity and demands specifications.

Sells's Western Review.—Is the title of an excellent Bank Note Reporter and Detector published monthly by S. Jones & Co., Pittsburgh. \$1.50 per annum.

Suffrage in Wisconsin.—The Assembly of Wisconsin has decided against granting the right of suffrage to colored men by a vote of 31 to 37.

Law Among the Patriarchs.

A correspondent of the Pennsylvania Freeman, writing from Virginia, gives some curious items in regard to the home legislation of the Patriarchs. He says:

Like many other laws of this land of slavery, a very singular one exists here. If one kills another, and upon trial is sentenced to pay his owner full value, while the owner of the one killed gets nothing. And again, slaves sentenced to death, but are seldom or never hung—the Governor commuting the sentence to transportation. The State then pays their master the full value, and they are put in prison until they can be sold to a trader willing to give bonds and security for their transportation out of the United States—the Government losing the difference, as cannot bring a large price. These are generally taken to Cuba. The clothing of the male prisoners is a curiosity—just one half of the coat and one half of the pantaloons are of a dark, and the other moiety of a light color, rendering an escape a matter of considerable difficulty—but two instances have occurred within eight years.

The Liberty Party have called a nominating convention to meet in Buffalo on the 1st of September.

Mob Law in Virginia.

We some time ago, recorded the lynching by tar and feathers, of a man by the name of Cornutt, in Greyson county, Va. Cornutt was a slaveholder. His offence consisted in declaring his opinion that Mr. Bacon, a Wesleyan Minister, was guilty of a charge alleged against him, of stirring up the slaves to rebellion. Cornutt commenced a prosecution for the assault upon his person. The lawyers threatened the Court, Judge and the rowdies appeared in front, fully armed; marched around the Court House, fired their guns by platoons, and dispersed the Court amid the greatest confusion.

The following are the resolutions adopted by the mob. Cornutt, who is himself a slaveholder, and the lawyers who professionally advocated free speech, and its protection by law, are all condemned as Abolitionists. The Northern services who are cringing to the slave power, can here see what is the extent of the demand that is made upon them.

1st. Resolved, That the committees of Vigilance heretofore formed be recognized by the Chairman of this meeting, and their numbers increased to two hundred each, and that the said Committees report to a general meeting to be held at the Court House, on the 4th Monday in June next, the number and names of all Abolitionists yet remaining in the county.

2d. Resolved, That notice be given by said committees to John Cornutt, and all others defiled with Abolitionism; that unless they give positive assurance to live with us as becomes citizens of a slave holding community they will be permitted to remain in this county no longer than may be necessary to sell their property, and to close their business.

3d. Resolved, That the Clerks of our county and circuit courts shall not be permitted to issue any writ or writs from their respective offices upon any memorandum presented to any suit or suits against citizens of this county for any act done by them, having for its object the expulsion of Abolitionists from the county, or to prevent their dissemination of abolition doctrines among us; that the Sheriff of this county shall not execute any such process upon such citizens for the Cause of freedom.

4th. Resolved, That we will hold the said Clerks and Sheriffs personally responsible and liable for a compliance therewith, and we pledge our, whether personal or pecuniary.

5th. Resolved, That we know what we say, and mean to do as we say; and that so far as it may depend upon the action of the people of Greyson county, no Abolitionist shall contaminate our atmosphere with his pestiferous breath, or permitted to pollute the soil of this State with his foot.

6th. Resolved, That the thanks of the people of Greyson county, are especially due and the same are hereby tendered to their brethren of Wythe county, for their kind sympathy, and their resolutions to aid us in resisting any and all attempts to harass our citizens with law suits, for applying the efficient remedy to inconvertible Abolitionists.

7th. Resolved, That while we have no wish to be personal, nor threaten violence to anyone, we cannot but regard the act of instituting a suit against our citizens as an attempt to do us wrong, and as an encouragement to lawlessness, and as a violation of the rights of the people of Greyson county, we therefore demand that our just indignation and our fixed purpose to protect ourselves and property—peaceably if we can—be manifested.

On motion of Col. Stephen Hale, the following resolutions were adopted:

8th. Resolved, That if Messrs. Jas. Shiffey, and B. F. Wyser should visit Greyson county for the purpose of instituting or carrying on a suit or suits of John Cornutt, or any other of the like character, we think they should be treated to a coat of Tar and Feathers; and that we will aid in bestowing the same.

9th. Resolved, That neither George W. Reeves, Stephen M. Dickey, Tavernier keepers of the Court House, nor any other citizens of the county shall receive as guests into their homes or houses, James W. Shiffey, B. F. Wyser, or any other person, who shall come for the purpose of propagating Abolition principles, or aiding them in any manner shape or form.

On motion of G. H. Matthews, it was.

10th. Resolved, That all candidates for office in the gift of the people of this county be required to endorse these resolutions, and that they agree in writing to strike from the Polls, votes of all known Abolitionists, and not count them ascertaining the result of the elections.

11th. Resolved, That these proceedings be published in the Wytheville Republican, the Abolition papers, and that the papers throughout the State, be requested to copy. On motion, this meeting now adjourns.

JAMES DICKY, Chairman.
Wiley D. Hale, Secretary.

Speech of Mr. Brown.

AT THE ANTI-SLAVERY DEMONSTRATION IN TORONTO.

From the Toronto Globe.

When Simms was arrested, Boston was roused to excitement—the Court-house was surrounded with thronging thousands, and chain had to be carried round the Court-house, and a large Police ranged within it to keep off the mob. When the judges entered their Court, they had to crouch under the pass under the yoke as an admittance of their Northern servitude to their Southern masters, the Judges of New England had to crouch the bench. Simms was convicted of back to Georgia. Boston men did the deed. A Boston marshal caught the victim, a were his judges and carried him into slavery. What a picture of degradation! [Mr. Brown detailed other cases which arose under the Fugitive Law, and among the Savage tribes of Africa, the whole world would have been raised to indignation—but as they are daily occurrences in Christian America—in the Free Northern States of America—in the land of Sabbathary Schools, and Churches, and Missions—no man must open his mouth to its iniquity! Where in the wide world could such transactions as these be openly practiced, but in this boasted land of liberty?

A Voice—in Hungary.

In Hungary, does the gentleman say? I thank him for the allusion. To their eternal disgrace the Austrian flagged women in Hungary, but they brought down on their heads the denunciations of the civilized world. And what comparison is there between the cases? Despot Austria flogs a woman under all the penalties to which a noble woman would submit to be flogged as a martyr to the cause of liberty, but what unspeakable atrocities of American Slavery are true men, noble spirits in the Northern States who did not witness these things moved; but the full guilt of the iniquity rests on the North, no man can doubt. Bill began to show resistance to the Fugitive men forward to crush it? Who were the men? Northern Editors, Northern Politicians—aye, northern Ministers of Christ—cry of the "Union in danger!" was got declared to have higher claims to obedience than God's moral law, and popular meetings in favor of the Fugitive atrocity. A mass meeting was held in the city of New York, Daniel, as he was once styled, was brought New Yorkers. Mr. Webster, while considering the cry for the repeal of the Fugitive settlement as final, and he would "carry it into full effect." Mr. Webster continued thus: "This is a subject, gentlemen on which the moral sense of the community ought to receive tone and fusion. There ought to be a stern rebuke to the public opinion, of all who would re-open this agitating question—who would break the truce, as 'new the war.' The New York papers tell us that this was received by the audience with men applauding when told that this is a 'final settlement,' which makes them the slave catchers of the Southern chivalry. It is often said that Slavery cannot be so bad a thing, for that slaves who had escaped are glad to get back to bondage; if such cases startling features of the most atrociously degraded men so low that they know not the difference between Slavery and freedom (cheers). But these New York people infuse a new testimony to the degrading all the northern feelings in those who are but indirectly connected with it—that men born and reared in the Free North can rejoice to pass under the yoke of the South, and give that stigmatized them that their degradation is to be perpetual (cheers). But the great guilt of Slavery lies at the door of the American churches. Truly did Albert Barnes say 'there is no power out of the church that can sustain Slavery one hour, if it were the churches of the Union steeped in its iniquities—ministers, office-bearers and people are alike its upholders. In every shape person who preaches that Slavery is 'not a sin' per se' down to the bold declaration of him from the pulpit of the poor slave. How better described than by the fact that Dr. Spring, an eminent light of the Presbyterian Church, and ministers of a large congregation in New York, publicly made this declaration: 'If by ONE PRAYER I COULD FREE EVERY SLAVE IN THE WORLD, I COULD FREE EVERY IR' (hear hear!) Labored arguments are constantly coming from evangelical Northern pulpits palliating the system—nice criticisms on God's law in regard to it; but for my part I cannot listen to such arguments, I find a solution of the whole question in the Christian rule—'DO UNTO OTHERS AS YOU WOULD BE DONE UNTO'—loud cheering in Great Britain are so slow to comprehend the position of the American church on this question—that with it rests the fate of the

traffic. It is said that Methodist church ministers and members hold 219,563 slaves, Presbyterians 77,000, Baptists, 125,000, Catholics, 101,000, Episcopalians, 88,000, and other denominations 50,000. Total 533. Let these churches declare Slavery a heinous sin in the sight of God, let them compel the man-stealer to choose between God and mammon—and how long would Slavery exist?

The first time I ever entered an American church was in the city of New York—a Presbyterian church. A friend who was with me went into one pew and I entered another. Immediately I noticed several persons staring at him in a particular manner, of the office-bearers, whispered and pointed his eye, went to my friend and most politely conducted him to another seat. Both of us resented the circumstances at first to come into the black pew, in which no white man (hear, hear). The thing is too common to be denied—and that at the sacramental table, white brother worms. Sir, I must apologize word more and I have done. The question with American Slavery? Sir, we have everything to do with it. It is a question of humanity, and no man has a right to refuse his aid, whatever it may be, in ameliorating the woes of his fellow men (cheers). It is a question of Christianity, and no Christian can have a pure existence who hesitates to lift his voice against a system which, under the sanction of a Christian altar, sets at defiance every principle of Christianity (cheers). We have to do with it on the atrocious system affects all around it, it leaves the people who touch it. It is a barrier to the spread of Liberal principles. Who the States, wide Slavery exists? Every intelligent American who professes to be a Christian and upholds Slavery is committed continually astray, in trying to square with it in his every day conduct (cheers). We are alongside of this great evil—our people are mingled with it—we are affected by it now and every day enhances the evil. In self-protection then we are bound to use every effort for its abolition, that our people may not be contaminated by its withering moral influence (cheers). And, Sir, there is another reason why we have to do with Slavery. We are in the habit of calling the people of the United States, 'the Americans'—but we lie the duty of preserving the honor of this noble trust of shielding Free Institutions from the reproach of modern tyrants. Who looks at Europe, given over to the Despotism, and with but one little island left to uphold the flag of freedom—can reflect without emotion, that the great Republic of this Continent nurtures a despotism more base than them all. Cheers. How rushingly the upholders of tyranny in other lands, must turn on the friends of liberty: 'Behold your free institutions,' they must say—'look at the American Republic producing and keeping near four millions of slaves in the most cruel bondage!' The people of all men are alike in the eye of justice—Cheers. Long may it be so, and it is our duty to raise our voice as freemen against a system which brings so sad a blot on the cause of popular liberty. Cheers. Our neighbors are wont to boast that monarchy will be swept from this Continent—let our cry be that Slavery shall be driven from it, and that tyranny shall here find not a foothold. What shall we do? Speak against it—write of it, and drive it home to him—tell him that his country is disgraced—wound his pride—slam—send him home thoroughly ashamed of the black blot on his country's escutcheon. Cheers and Laughter. In steamboat, or railroad, or wherever you are, hunt up a Yankee, and speak to him faithfully—there is no other so sensitive as to what others may think of him. You find strange arguments meet, but every man of them will 'be as it is a great evil, they will say—but what's to be done with it? Tell them that Slavery is a sin, and a breach of every Commandment in the decalogue, and that there is no choice but immediate emancipation. Tell them there was once a Ten-tax attempt word of 'what's to be done' then—they will fling the ten into Boston harbor, and they must just send Slavery after it. Cheers and Laughter. They'll say with the deepest sympathy that 'the poor creatures could not help it'—but we have thirty thousand of them whom the Colonizationists wish to make left to find for themselves food and clothing. They will presently get angry, and assert that Slavery would have been done away long ago—Despot since the world began has been—'Oh these pests that turn the world upside down!' and it is wretched argument for a free American. Then they will come down on you with their grand reserve—'don't you Britishers talk of Slavery—there are plenty of slaves in Great Britain and Ireland, a thousand times worse off than the cause of our countrymen should be the cause of reproach—but it is the misfortune of Britain far more than her crime. But go to the bleakest of Scotland's wild rocks

—go to the most barren wilderness of Ireland—and ask the famished native, if you try for well-fed Slavery, and observe his answer. He will resent your offer with indignation, and tell you that you may feel him, but so do you your horses, and they are horrid and hungry though he be, is liberty still. Lord and continued cheering, amid which Mr. Brown sat down.

South Carolina.

"Compromise?" "submission?" acquiescence?—what good do these Northern quakers? Truly answers the Tribune, "no good whatever." They are all in vain. "The indignant spot," and it will be more unexpected, just as the North's compromises, adjusts and acquiesces."

A new instance! That act of South Carolina which Mr. Hour was sent from Massachusetts to test in the courts, and for which reads as follows:

"ACT for the better regulation and government of free negroes and persons of color, and for other purposes.
Sec. 3. And be it enacted, That if any vessel shall come into any port or harbor of this State (South Carolina) from any other State or foreign port, having on board any free negroes or persons of color, as cooks, stewards, mariners, or in any other employment or persons of color, such free negroes and persons of color, shall be liable to be seized and confined in jail until said vessel shall clear out and depart from this State; and when said vessel is ready to sail, the Captain of said vessel shall be bound to carry away the said free negro person of color, and pay the expenses of his detention; and in case of his neglect or refusal to do so, he shall be liable to be indicted, and in conviction thereof, shall be fined in a sum not less than one thousand dollars, and imprisoned not less than two months; and such free negroes or persons of color shall be deemed to the provisions of the act passed on the twentieth day of December, one thousand eight hundred and twenty, aforesaid."

Well, British vessels came into the port of Charleston with colored seamen, and until lately, the authorities have arranged with them. But stress of weather forced an English named Perriers, under British protection. He was taken to jail. The British consul, through James L. Pottinger, applied for a writ of habeas corpus, &c., but Judge Withers refused it. An appeal was taken, and the case must now come before the higher tribunals.

Was "resistance" offered to the British consul? Will it be? Samuel Hour and he insulted. But John Bull is another sort of person! Besides, there is virtue in treating the faith of nations, hospitality, and South Carolina will be made, in this case, to understand it. What! seize a man driven by another nation, in distress, a citizen were a felon! No nation can practice such barbarity; no State do it and escape! Yet this is done by a Slave State, and still men cry out, 'adjust, compromise, acquiesce.' Fortunately, Great Britain is concerned in this special case and will not be put off thus. So this barbarity must be brought at last to a test through foreign aid! Oh! what pluck the North possesses!—True Den.

From the Pittsburgh Gazette.

WASHINGTON, May 2, 1852.

Remarkable Advertisement—Bad chance for Old Engines—Gen. Houston.

The following advertisement appears conspicuously in the columns of the National Intelligencer.

FOR SALE.—An accomplished and handsome lady's maid. She is just sixteen years of age, was raised in a genteel family in Maryland, and is now proposed to be sold, not for any fault, but simply because the owner has no further use for her. A note directed to C. D., Gadsby's Hotel, will receive prompt attention.

The National Intelligencer is an official journal, and one of the most respectable newspapers of any class in the country. As an organ, in some sense, of the government, it is taken by all representatives of foreign nations here, and no doubt has a place on the files of their governments at home. It is a sheet which, therefore, more people abroad, as a fair reflex of the nation—how must the announcement of an accomplished and handsome maid "FOR SALE" impress the minds of these foreign readers of the Intelligencer? How will it effect the opinion of moral and religious people abroad, in respect to the United States, to learn that at the very gateway of the American Capital, such "maids" are exposed for sale with glow and accomplishments. Let it be remembered that the persons will enter not know maid, thus brought upon the market, has a different colored skin from their own. They will not look at the fact that among our institutions are shambles for virginity, where, up at public auction, and where such things are taking place day after day under our very eyes, what folly and what falsehood is it to assert that the free States have nothing to do with Slavery, that it is an institution which national is in nowise responsible. This is national territory, and should be free territory. Just so long as the institution is allowed a foothold here, it is a foul blot upon the national escutcheon and disgraces us in the eyes of the world. It becomes truly a local institution only when it is in reality confined within the States which cherish it.

Letter from Cincinnati.

CINCINNATI, May 5, 1852.

To the Editor of the Bugle: The Anti-Slavery Convention, for which a call appeared in your paper some time since, began its session on Tuesday the 27th of April, and closed on the 28th. The Hall in which it met, the most central and commodious in the city, was nearly filled through the day, and crowded at the evening sessions; the last evening many being compelled to go away (some think a thousand persons) unable to gain admittance. Last year the meetings were held in the western part of the city in a rather out-of-the-way room, and during the very time of the Jenny Lind excitement, attracted little attention except from the friends interested in the cause. This year the Convention has been the subject of general remark, persons have attended who not usually gone to such meetings, and several of the daily papers have given full reports of the proceedings. This shows a very different state of things from that existing a dozen years ago or even less, when the very mention of Anti-Slavery meeting awoke whifflings and sneers of a mob. Since that period there has been a great change in public sentiment here in this respect.

You will no doubt receive the resolutions adopted officially for publication, and it will only be necessary for me to make a remark or two upon the spirit and tendency of the Convention, expressing with frankness my own views with all the plainness becoming one who writes for a Free Press. The Rev. John A. B. Stevens, was President. Among the Vice Presidents were Hon. G. W. Julian and C. Stevens, of Indiana; Rev. E. Nevins, of Ohio; C. C. Burleigh, Fred. Douglass, and H. H. Beebe. There were upwards of 100 members of the Convention; about one-half of whom were from abroad. They represented the various shades of opinion in the Anti-Slavery ranks, but the resolutions relating to the moral and political aspect of the Slavery question, the Fugitive Law, the duty of national agitation of the subject &c., were adopted with great unanimity.

Among the speakers were Fred. Douglass, C. Burleigh, Hon. G. W. Julian and Mr. Beebe. Douglass I heard for the first time, and am not only my own impressions, but those of all with whom I have conversed, when I say that he fully equaled the expectations we had had of him as a speaker. He is able, ready, interesting, highly intelligent, often eloquent, and always listened to with attention, frequently greeted with applause. In his address on the Fugitive Law, he counselled steady disobedience to its requirements, but resistance to it and to any law an individual might think unjust, by force of arms, a position he defended with some warmth, but was in effect sanctioned in one of the resolutions adopted. A very large number of the Anti-Slavery men can by no means come to such sentiments. We are peace men in all our principles and feelings, and perfectly refuse obedience to such laws, suffer the penalty, if need be, and use all our influence to have them repealed in any honorable way. Every man is justified in his forcibly resisting the execution of every law he esteems unjust, and should have a constitutional sense of common sense. This is a country of constitutional law, and there is not another in the world where laws are so frequently made and repealed where public opinion can be so quickly brought to bear upon public men. The course of non-resistance is sanctioned by the Gospel of Christ, and dictated by true wisdom, and is the most likely, in the long run, to subvert the empire of Freedom.

Charles Burleigh spoke with his accustomed force and fluency, but his voice, owing to Bronchitis, has become much impaired since I heard him some years since. Since the close of the Convention he has spoken several times in the Free Hall of the Mechanic's Institute. He has been for over a dozen years a most persevering and laborious lecturer, and I am not mistaken, has spoken oftener than any one person in the country over. His voice has been worn out, I fear, in the cause of Freedom. With Mr. Julian I was much pleased. He is one of the most dignified, logical and forcible speakers I ever had the pleasure of listening to. Highly courteous to others and dealing much in argument, his addresses were well calculated to make an impression on those not engaged with us in our enterprise.

The things of this Convention, I doubt not, will go down to the whole result in good, as much truth was uttered and the subject of human freedom discussed, and thus kept before the public mind. This of itself is a great thing; but it has been remarked by some as true-hearted Anti-Slavery men, as were in the Convention, the general tone of the speakers was denunciatory, vehement, declamatory, satirical, &c. There was but little argument, and a wide array of facts calculated to influence the minds and lead them to engage in the Anti-Slavery cause. The Christian Church, its preachers who hold slaves, the political parties and all who remain in them, all of whom do not see it their duty to advance the cause in the straight and narrow method laid down in the resolutions, were made the object of indiscriminate denunciation, sarcasm and ridicule in every speech. Were these things alone aimed at the system of Slavery, they would not have as much cause to complain, though even here we might doubt this. The last way to convince men of their errors and promote our cause. But the notices of those who differ from us in some of the modes of pursuing this reform, who upon every other ground of conduct or benevolent enterprise, give good evidence of pursuing the Christian spirit, were assailed without due discrimination. I have no belief that in a single speech of Horace Mann, or in any copy of the National Era placed at random, I could find more of argu-

ment, or fact, or candid appeal to the sober judgment of intelligent men, than in the whole string of resolutions and speeches brought out by the Convention from beginning to end. We are as much bound to advocate the cause of freedom in Christian temper, with charity toward those who differ from us "as become the Gospel," as to denounce Slavery itself. I hesitate not to avow my conviction, that I would as willingly own an hundred slaves as to be guilty of the uncharitable spirit, the intolerance manifested by some of the speakers in the Convention, toward the Christians and Christian Churches who do not unite in the way we desire in our enterprise. In the sight of God, I verily believe the degree of criminality in the two cases, is not essentially different. The charge was made over and over again in every shape and form, and with all the appropriate epithets which the speakers could heap together, that the Churches or rather the "Church organizations" of the land, were "utterly corrupt," "unworthy of confidence," were not "Churches of Christ," &c. &c. Had the charge been made that the Churches had not done their duty to the slave, that they have been too indifferent to the claims of the Anti-Slavery enterprise, it would have been asserting only the plain truth. But to charge a Church with being "utterly corrupt" because it is deficient in one (or even more than one) point of duty, is simply untrue and therefore unjust. I deny the truth of the allegations as they were made in the Convention, and I challenge the proof of them from any one disposed to resort to argument. The Churches of Scotland who have so often sent remonstrances (and very properly too) to American Churches on their neglect of the slave, could be proved "utterly corrupt" on the same principle for their drinking customs and opposition to the Temperance Reform. There is not a society on earth, religious, social, or political, which cannot be proved "utterly corrupt" if its deficiency (or what its opponents believe its deficiency), on some point of Christian duty is to decide the question. It takes an hundred traits of character to make a good man, and to judge of the character of a Christian Church we must look at its influence on the community around it in an hundred particulars; its influence on intemperance, upon licentiousness, on the immorality that abounds, upon the thousand forms of vice that are cursing the community and drawing young men to perdition. Now I claim on every principle of right reason, on every fair interpretation of the New Testament, any one engaging in the Anti-Slavery cause is as justly liable to the charge of being "wholly corrupt" or "unworthy the Christian name" who has been deficient in his duty in any one of these numerous articles of Christian duty, as are the Churches which have sadly neglected their duty in regard to the Slave. These wholesale denunciations do no good, and cannot be true in the wide sense in which they are made; they are untrue. It is high time they were laid aside as idle, and argument and candid appeals to the consciences of men resorted to.—I have written in some haste and must close here, but am by no means done with the subject. There are two or three of its applications which I propose pursuing in my next letter.

Yours, P.

Spirit Communications.

George Washington has sent a communication to the Practical Christian repudiating the sentiments of some "lying spirit" who had assumed his name in Vermont. Here is the letter, from the spirit land. It is quite diplomatic.

Mr. Spaulding: Dear Friend,—I regret that a communication has been received, purporting to be from George Washington, with such sentiments as the Practical Christian gives to its readers. Will you correct the statement, and oblige.

Your friend, GEORGE WASHINGTON.

Murmurings of the Press.

Under the Fugitive Law, these bloody scenes, it is to be feared will, multiply, until a border war is provoked. The people of the North are expected to look calmly on, to "conquer their prejudices," and persuade themselves that the "rights of the South" may be enforced in the Free States by shooting down men who make an attempt to escape from slavery. Such a state of things is shocking to contemplate. Humanity revolts at, and no citizen can help feeling that he is humbled and the country disgraced by such wanton outrages, perpetrated with boldness and impunity in defiance of our laws. With a well guarded fugitive law, granting a fair trial by a jury of impartial men, these outrages would be less frequent. But with such an infamous enactment as we now have, which arms the slave hunter with absolute power to hunt down whom he pleases, which assumes that a man charged with being a fugitive has no rights, the state of things must become intolerable.—N. Y. Tribune.

SLAVE CATCHER'S FEES.—As many of those who escape from bondage appear to have resolved upon "liberty or death," it would seem to be no more than justice for Congress to alter the Fugitive Slave Law so as to secure to the slave Commissioners the bounty awarded to these officers. They might do it by enacting that where the alleged slave was killed in the attempt to take him, the bounty should be paid upon delivery of the ears, the same as fox scalps. This would secure to that worthy class of officers the consideration for which they deliberately "threw conscience to the devil."—Harrisburgh Telegraph.

The Maine Law has passed the Legislature of Rhode Island, by a vote of 47 to 23, in the House, and in the Senate without a count.

BOATS VS. CARS.—The New York Times says the Hudson River contest is resulting, thus far, against the Railroad. The boats carry the great travel, notwithstanding the low fares and rapid speed by railroad.

Letter of C. M. Clay to the Cincinnati Convention.

WHITE HALL P. O., Madison Co., Ky., }
April 15 1852.

DEAR SIR:—I received, sometime since, your favor inviting me to attend the Anti-Slavery Convention, of April next, in Cincinnati, and address the Convention.

I regret, very much that my engagements will not allow me the pleasure and honor proposed.

I do not flatter myself, however, that you will lose much by my absence, and my views upon the slavery question have been so often repeated in Cincinnati that a repetition would hardly be desirable.

Allow me, however, to say, that my heart is with you. I care not about ultraisms! What is more ultra than that, in a professed republic, near three and a half millions of men have no legal rights? The father no right to the son or daughter! The husband no right to the wife—and the maid no right to retain her chastity! The native of the soil no country or home, and Christians no right to the Bible! In a word, when liberty, and the pursuit of happiness, belongs not to the man's self, but to his tyrant! Now, who can talk patiently of such Christianity and Republicanism as these? It is time for ultraism—it is time for fanaticism!

It has been, in all time, the policy of tyrants to degrade the oppressed, and the Americans have not been slow in following the same course. All men are born free and equal, but—black men! Christ died for all men, but—negro men! Your supple-kneed politician, and your canting knave of the black gown, have in all times been found in close fellowship. Your Websters and your Dickinsons have always their Deweys and Stewarts. I hardly know, at times, whether to laugh or cry. The great Southern moralist thinks it were "better to lose his soul in hell" than say aught against the patriarchal institution! But, poor Dewey! nature never made him a sublime villain like his Southern friend! He could send his father or brother back into slavery—but not "this mother!" Indeed! then there is a lower deep into which our leading clergy dare not descend! This argues well for the good time coming!

I said years ago, that the time was coming when a black gown would be hissed in the streets by the boys, unless they gave up their lying defence of slavery. I had not myself expected to live to see the magnates of the church thus soon shivered under the burning contempt of the manly-hearted men of the world.

Let us take heart. Webster—the god-like—is dead in Massachusetts, and even the South distrusts him! Henry Clay says Webster went too far! Henry Clay and Daniel Webster have always pulled together! Who should know Daniel better than "Old Harry"? Thus are the friends of the great "Compromiser," compromised! Shall we laugh, or cry? But not so justice! "Compromised!" So was it in the beginning—fig leaves were sewed together, and they cried, we shall be ashamed no more!—But, alas, no!

Some wit has it, that the Union, like poor mortals, needs "eternal salvation!" Oh, Webster! Oh, Cass! Oh, Clay! are we saved or not? If these men are the champions of liberty, they are in the predicament of good Launcelot Gobbo. "Certainly my conscience will not oblige me to run from this Jew, my master. The fiend is at my elbow and tempts me, Gobbo, Launcelot Gobbo, good Launcelot Gobbo, use your legs, take the start, run away. My conscience says, no; take heed honest Launcelot; take heed honest Gobbo; do not run—scurrying with thy heels. Rouse up a brave mind, says the fiend, and run. Well, my conscience hanging about the neck of my heart, says very wisely to me, my honest friend Launcelot, being an honest man's son budge not! Budge, says the fiend; budge not, says my conscience. Conscience says you counsel well, fiend says you counsel well. To be ruled by my conscience, I should stay with the Jew, my master; and to run away from the Jew, I should be ruled by the fiend! The Jew is the very devil incarnate, and in my science, my conscience is but a hard kind of conscience! The fiend gives me the more friendly counsel; I will run, fiend—my heels are at your commandment—I will run!"

Well, let 'em go! Still there is hope—still there is progress! "Agitation" is not quieted! The battle "rages along the whole line!" The State is split!—the Church is split! The right of petition is won in the House—now the fight begins in the Senate! The end will be the same! So are parties split! A new element enters into the elections! Where an Adams or a Giddings once raised solitary voices in behalf of the rights of men, now hosts of great men utter in behalf of freedom, orations unequalled in argument, in biting sarcasm and pathos, and sublime eloquence. The right of petition is vindicated! The freedom of speech is vindicated! "Constructive treason," the last hope of tyrants, thank God is dead! The Free States outnumber the tyrants and their victims! Bullism has been tried till it is broken down! They begin to be ashamed of the Slave trade in the District of Columbia! Even the South has become colonizationists—the "ebony line" grows popular!

Are you willing to pay fifteen hundred millions for the expatriation of native Americans! Indeed! and does the chivalry grow pale at last! Lady Macbeth—out damned spot!—out! I say!—one—two. Why, then, 'tis time to do it—hell is murky! Fie, my lord, fie!—a soldier, and afraid! What need we fear, who know it, where none can call our power to account! Yet who should have thought the old man to have had so much blood in him?"

Yes; there is progress! "Don't give up the ship."

I have the honor to be your ob't serv't,

C. M. CLAY.

Bowen and McNamee.

The New York merchants whose names stand at the head of this article, had manhood enough to assure the slave catchers that "their goods and not their principles were on sale." It seems from the following, taken from the Stranger's Guide, that, in spite of the Union Committee, they have survived this exhibition of manhood.

One of the most princely establishments which trade can boast of, all over the wide world, is that of Messrs. Bowen and McNamee, in New York. Their liberality, enterprise, and intelligence have distinguished them as among the first mercantile men of the age; and their house is, perhaps, without a rival in its line, in any country whatever; while its founders will long be remembered among those who have given dignity and importance to mercantile transactions on this Continent.

The building occupied by Messrs. Bowen and McNamee is worthy of being dedicated to industrial purposes. It is built after the Elizabethan order of architecture, with a white marble front, beautifully and tastefully carved, and presents the most showy and elegant front on Broadway, covering two lots, 112 and 113. It was erected in 1850, at an expense considerably over one hundred thousand dollars! And although there may be establishments comprising larger dimensions, there is no structure more worthy of admiration for its style and elegance, in New York.

This is a matter of secondary importance, and the limited space we are at liberty to occupy, compels us to give our attention rather to the business arrangements of the establishment; in doing which, we shall commence at the commencement.

The basement.—This part of the building is used principally for storing goods, of which they are constantly receiving by every arrival from Europe and the East Indies, immense quantities of the newest and costliest fabrics manufactured of Silk. Besides the large storage room, there is one for "packing;" also a small one where the entry of all goods received is made, by the clerks employed. By this system of arrangement, the noise and inconvenience of unpacking and re-packing goods in the sales room is entirely obviated, and the whole of it is done without interfering with customers. Next, we come to the Second Floor. Standing at the extreme end of this room, the length of which is 140 feet and the width about 40 feet, one cannot but feel astonished, and admire the scene before him. On each side a beautiful mahogany counter table extends, the whole length of the room, behind which the shelves are very tastefully arranged and filled with Silks, Muslins, and Dress Goods of every variety. Should we attempt to particularize any of the articles, we could hardly tell which of them to choose for our recommendation.

The stock displayed is undoubtedly the richest and best selected in the city, and is composed of English, German, French, Italian and India Goods. Many of the elegant Silks were made from designs furnished by Messrs. B. & McNamee, whose experience and taste have long since made them unrivalled, and has secured for them, also, the best trade in other cities and places. This department of the business is perhaps the most important and extensive, and requires the services of numerous salesmen, who are active and attentive in their situation. Everything is arranged with excellent mercantile taste, and exhibits system and order. Passing from the second, we arrive at the Third Floor. Here we find ourselves amidst Shawls, Ribbons, and a vast assortment of every kind of apparel. The show of colors is brilliant and lovely, and we should think would make the ladies perfectly happy in their desires to obtain something beautiful. The Shawls are of the most exquisite and unique styles, ranging in price from ten to one hundred dollars or more each. The stock of Ribbons is unequalled in extent, and the different qualities are adapted to all kinds of markets and every season of the year. Above this, and on the Fourth Floor, Lace Goods, Linens, and all kinds of White Goods are to be found in great quantity and of every quality. Going up still higher, we come to the last and the Fifth Floor. Here we have spread before us an infinite variety of Silk and Cotton Hosiery, Kid Gloves, &c., of every size and description.

In recommending this House, we feel assured that our readers who try them, will accord us credit for carrying out our professions of speaking favorably of none but the best.

Wool Market.

The Wool market has been unusually quiet, both buyers and sellers being desirous of ascertaining the result of a public sale of 200,000 lbs. of Wool in New York on Wednesday last. The sale was largely attended and considering the general state of the Wool market very fair prices were obtained. The greater part of the native Wool is understood to have been the balance of the stock of a large manufacturing company of Muslin de Laines. Of the offering 35,000 lbs low grade fleece Wool were sold at 25 1/2-26 1/2; 75,000 lbs at 26; 25,000 lbs at 30 1/2; 10,000 lbs broken fleece at 26 1/4-26 1/2; 18,000 lbs unwashed at 19 3/4-20 1/4; 18,000 lbs fine Vermont fleeces at 31 1/4-32 1/4; 1,500 lbs fine second quality, at 29 1/2-30 1/2; 2,000 lbs fine fleece at 41 1/2 and 5,000 lbs 1-2 and 3-4 blood, (bought in) at 37 cts per lb. These prices show a reduction of 7 to 8 cts. per lb. from those ruling in January last. Wool must decline gradually as the shearing season is now near at hand, manufacturers buying only to supply their actual wants. Speculators show no disposition to make engagements as was the case last year. The abundance of money may for a time prevent prices from declining materially, but the heavy clip and the decreased quantity of machinery in operation, will ultimately have a depressing effect upon prices.

During the week the Wool market has been very quiet, and the sales in small parcels. Among them were 6000 lbs. good 1-2 blood at 36 1/2-2 a 38 cts; 4000 lbs. 1-4 blood at 34; 2000 lbs common at 32; 8000 lbs.

The Pride of Race.

This dispute about races appears to us simply absurd. When a man declares, "My country is the best in the world," he is right; for him it is the best country in the world. The virtues and talents in which his countrymen happen to excel are precisely those which he and they value most. The Celt is brave, ingenious, witty, hospitable, generous; and these are the qualities dearest to a Celtic heart. The Saxon is prudent, devout, persistent, reflective, sincere; and these are the virtues which the Saxon most prizes in himself and in others. It should be the aim of those who assume the responsible task of guiding public opinion, not to array race against race in bitter depreciation of each other's excellencies, and in bitter exaggeration of each other's faults; but rather to lead the various sorts and conditions of men to a cordial recognition of the great good there is in each. To be a Celt may be an honorable distinction, and there are those who deem it a felicitous circumstance to be of Saxon lineage, and there are several millions of us who are rather proud of being Americans; but all of these distinctions are subordinate to the sublime and fundamental one of belonging to the Family of Man, and of being children of the Universal Father.—Home Journal.

The Telegraph, Painesville, says the first court held there, in 1801, occupied Capt. Skinner's barn. Afterwards it was removed to the "openings." The jurors retired to the woods, always, to make up their verdict.

Anson Wright, of Connecticut, was a member of the Grand Jury of this first court.—He informs the Reporter that a fellow named Lewis, drunk as he could be, refused to testify unless his witness fees were paid.—He stuck to his conditions, neither heeding the judge, nor hearing the admonitions of the jury.

The court ordered the sheriff to commit the witness to jail. "There is none," said that officer. "Find one," replied the judge. So the sheriff, seizing a cart near by, laid Lewis on the ground, and turned the vehicle over him, and put the wheels and logs on top of it, and around it, to make the prisoner secure.

"That cart body constituted the first jail of Genaga in 1801, and Lewis the first prisoner."

Pense, presided! And such a judge could only have been found in a new country—so fresh, original, witty; never sacrificing justice, yet never forgetting a joke. So when Lewis came in the next morning, "he gave in his evidence." The judge fined him one dollar, and ordered him to get down on his knees, and beg forgiveness of the court.—Lewis did so. But on rising, he brushed his knees, looked cunningly we dare say, at the judge, and said, "the court was a very dirty one."

We wish some one qualified—either an old lawyer or an early settler—who had the humor or wit, would sit down and give a "chit chat history" of those days—pictures of Judge Pense, as he was and of the "attorneys at law" who practised under him. If well done, such a book "would have a run" greater than any novel. Is there no one fit for the task?—True Democrat.

Receipts for The Bugle for the week ending May 12th.

Dr. T. W. Fassett, Bellview,	\$ 1.00-344
John Craig, Deerfield,	1.50-366
Boyd Craig, Hastings,	1.50-398
Sarah Foster, Cleveland,	50-345
J. G. Mattocks, Deerfield,	1.75-345
Peter Quercy, Lima, Va.,	2.25-346
David Kester, Danbury,	5.00-309
Joseph Carroll, Ravenna,	2.00-373

UNCLE TOM'S CABIN.

Ik Marvels Dream Life, Macaulay's History of England, and a very great variety of other Books in every department of Literature, just opened at J. McMillan's BOOK-STORE, Five Doors East of the Town Hall.

The most of which will be sold 20 per cent cheaper than they ever were offered in this market before.

Also, Blank Books, Wall Paper, Gold Pens, Pocket Cutlery, Accordions, Toys, Fancy Articles, and a large stock of STATIONERY.

TERMS CASH—CALL AND SEE.

J. McMILLAN.

Salem, May 15, 1852.

Sugar Creek Falls Water Cure.

TUSCARAWAS, Co. O.

THIS Institution, twelve miles south of Massillon, on the road from Woodstock to New Philadelphia, 11 miles west of the latter place, and is accessible by stages daily from all the above places. It is supplied with very

Soft Pure Spring Water.

conducted to the Cure, from the neighboring hills, in Stone Pipes. It is under charge of Dr. H. FREASE, and conducted on pure Hydropathic principles. Our business is to take drugs out of the system, and not put them in. The Proprietors flatter themselves that their Facilities, for successfully treating disease, are not surpassed by any other establishment in the country.

TERMS:—In ordinary cases \$5 per week, payable weekly. Each patient should bring 2 comfortable, 2 sheets, 2 blankets, and some linen for bandages, or they can be had at the Establishment for 50 cts. per week. Post-Office address, Deardoff Mills, Tuscarawas Co., Ohio. DR. H. FREASE, PROPRIETOR.

May 10, 1852.

MRS. M. M. PEIRCE.

WATER-CURE PHYSICIAN,

GREEN-ST., SALEM, COLUMBIANA COUNTY, O.

May 1, 1852.

DR. C. PEARSON,

HOMOEOPATHIST.

HAVING permanently located in Salem, would respectfully announce to the Public that he is prepared to treat Homoeopathically all diseases, whether Chronic or Acute. He gives a general invitation to all, and flatters himself he can render general satisfaction.

OFFICE AND RESIDENCE, on MAIN ST. OPPOSITE THE POST-OFFICE.

May 13, 1852.

JOHN C. WHINERY,

SURGEON DENTIST!—Office over the Salem Book Store.—The subscriber would inform his friends and the public, that he is again at his post. Having spent several months in Cincinnati, in making himself minutely acquainted with the various branches of his Profession; he feels confident of being able to render the fullest satisfaction to those who may require his services.

Salem, March 5, 1852.

Road Notice.

NOTICE is hereby given that a petition will be presented to the Commissioners of Columbia county, Ohio, at their next sitting, asking them to vacate the road commencing near the gate owned by John Stanley and William Blackburn, ending near the gate mill, formerly owned by Wm. Scott, dec'd., in Knox Township. Dated this 26th of 4th month, 1852.

SALEM, OHIO, APRIL 20, 1852.

MRS. C. L. CHURCH,

LATE OF THE CITY OF PITTSBURGH.

BEGS leave to inform the inhabitants of Salem and vicinity that she has brought with her a large assortment of BOTANICAL MEDICINES carefully prepared, in the form of Pills, Powders, Tinctures, Syrups, Ointments, Salves and Plasters, together with an assortment of crude or unprepared Medicines, which she offers for sale on reasonable terms for cash, or such articles of produce as are used in a family.

Office, Corner of Green and Lundy St.

NEW BOOT AND SHOE STORE.

THE subscriber has commenced the Boot and Shoe Business, and keeps on hand all kinds of BOOTS & SHOES of his own manufacture. ALSO—For sale, Sole and Upper Leather, French and Country Calf-Skins, Morocco skins and Linings of all colors; Chammy skins and binding, with shoe findings, &c.

E. ELDRIDGE.

Job Printing Establishment.

BUGLE OFFICE, SALEM, OHIO.

The subscriber is now prepared to execute every variety of PLAIN and FANCY PRINTING, in a style warranted to give satisfaction and at the lowest living prices.

Office Back of Truesell's Book-Store, Salem, O.

HATS, HATS.

THE subscribers beg leave to inform the Public that they have just opened their

New and Splendid Assortment of Hats.

On the South side of Main-St., opposite the Book and Yankee Notion Store, Salem, O.

They have received from the Eastern cities a full supply of SILK, BEAVER, OTTER, NUTRE, BRUSH, RUSSIA, CONY, COTTON and WOOL HATS, of every size grade and style, which they will sell at prices not surpassed for cheapness, any where West of the Mountains.

They are also extensively engaged in the

MANUFACTURE OF HATS;

And are prepared to suit every taste, style and fashion, with Hats such as they can recommend, and warrant to give satisfaction.

BRADFIELD & GIBBONS.

April 17, 1852.

VOL. FIVE WILL COMMENCE IN APRIL.

Dickens' "Household Words."

A Weekly Journal, and "Valuable Whispers," or American Items.

Designed for the Instruction and Entertainment of all Classes of Readers, and to assist in the discussion of the Social Questions of the times.

\$2.50 a Year by Mail—6 Cents a Number.

TO CLUBS—3 copies for \$7; 5 copies for \$9; 10 copies for \$15.

The most agreeable and instructive mass of reading ever collected.—Home Journal.

The best of that writer's works by far.—Christian Advocate.

This Journal is one of the spiciest productions which reach us.—Musical World.

The articles are on subjects interesting to all classes of people, of a character touching their vital interests.—New Bedford Mercury.

Weighty is the matter and buoyant the style.—N. Y. Daily Times.

It will cause many a family hearth-stone to glow more brightly.—Tribune.

No one can peruse this work without being wiser and better.—Albany Argus.

ANGELL, ENGEL & HEWITT.

1 Spruce-st., N. Y.

NEW SPRING DRY GOODS,

AT WHOLESALE.

MURPHY, TIERNAN & Co.

No. 48, WOOD ST., PITTSBURGH, PA.

ARE now receiving their second supply of New Goods for this Spring; bought within the last few days, at the very lowest rates. In their stock will be found a full and complete assortment of AMERICAN, BRITISH, FRENCH, and GERMAN GOODS; all of which they offer at EASTERN PRICES, for cash or approved credit.

They respectfully invite an examination of their stock from all buyers visiting this market.

April 17, 1852.

J. TRESKOTT & Co.

SALEM, OHIO, Wholesale and Retail Dealers in School, Classical and Miscellaneous Books and Stationery; Drugs and Medicines; Shoes and Groceries.

March 5, 1852.

THE BUGLE.

From the Savannah (Geo.) Republican, April 6.
Southern Views on Kossuth's Course.

KOSSUTH ON STATE RIGHTS.—In his speech in New Orleans, on Tuesday last, Kossuth corrected the telegraphic misrepresentation that he had spoken disrespectfully and unkindly of Mr. Clay, at Louisville, and then went on to give his views of State rights and the True policy of the South. The South, he says, contends for the right of regulating its own affairs, without distinction or interference from others. In other words, the policy of the South, as he understood it, is non-intervention. Such is his policy—such is the policy of Hungary—and, therefore, he thinks the South ought to support his measures. To do this, it would be necessary for us to do the very thing against which he protests. To establish non-intervention, we must first intervene—otherwise our protest would be a mere *brutum fulmen*.

Kossuth also contends that the South should not oppose him, simply because some of the abolitionists support him. In maintaining his cause, the South would maintain State rights and oppose all interposition in its domestic affairs. This is all very plausible, as in every thing else which proceeds from the Hungarian; but the premises being false, the conclusion is false also. The abolitionists look upon Hungary as in a state of political bondage, and upon Austria and Russia as her masters. In this view, it is a case of unjustifiable oppression—Hungary being the oppressed, and Austria and Russia the oppressors. They take the same view of the master and the slave of the South with this exception: the servitude of the Hungarians is political; that of the Southern slave social as well as political. The same motive, which impels the abolitionists to interfere in the one case, actuates them in the other. They denounce Russia for her interference in the domestic affairs of Hungary; they denounce the white man for his interference with the negro. They advocate intervention by the United States to save Hungary from the oppressor's foot; they advocate intervention in behalf of the slave to rescue him from the dominion of the master.

Such is the reason which induces the abolitionists to accord to Kossuth "material, financial, and operative aid," and such are the "base uses" to which they seek to apply the precedents of intervention for the sake of non-intervention, in the case of Hungary. Kossuth's illustration is unfortunate, and so is his frequent allusion to State rights. He disclaims all intention of taking part in any of the political questions of the country, and yet he non-frequently accompanies his disclaimer with artful allusions to it or that party or faction.

Kossuth repeats for the hundredth time, that intervention by this country will not involve us in difficulty—will involve us in no war—"but," says he, "if you do not protest, then you will be certainly led into difficulties, and have a war." This is strange logic; it is logically false. If you spit in a man's face who is quarrelling with another, he will not return you a blow; but if you let him alone and say nothing to him, then he will be sure to strike you! Kossuth, we fear, under-rates the American character for intelligence. Perhaps he has never witnessed the expressive pantomime performed by incredulous boys when they hear a long winded story. If he could look behind the curtain, when he advances such an argument as the foregoing, he would probably find the whole audience with their thumbs upon their noses, and their little fingers wriggling most mysteriously in the air.

Slave Market.

The undersigned would respectfully state to the public, that he has leased the stand in the Forks of the Road, near Natchez for a term of years, and that he intends to keep a large lot of Negroes on hand during the year, he will sell as low, or lower than any other trader in this place, or in New Orleans, who has the same description of negroes. He will endeavor to give satisfaction to every person who will favor him with their custom. He has a lot of 22 now on the way from Richmond, Va., which will be here about the 28th inst., which, in addition to his present lot, will make 48, his brother will continue to buy in Virginia and ship them to him.

THOS. G. JAMES.

NATCHEZ, Jan. 22.
[RECEIVED this day, an additional lot of Negroes, among them is a first rate Blacksmith and a Carriage Driver.—*Concordia (La.) Intelligencer*, April 9.]

VOTE FOR PRESIDENT UNDER THE NEW RATIO.—It may be considered settled now, by the action of the United States Senate, that the votes in the Electoral College for the next President (and of course the number of delegates to be sent to the National Convention) will be counted as follows:

States.	Votes 1852 1854.	States.	Votes 1852 1854.
Maine	5	Illinois	11
New Hampshire	5	Indiana	11
Vermont	5	Iowa	4
Massachusetts	13	Wisconsin	4
Rhode Island	4	Michigan	6
Connecticut	6	Kentucky	12
New York	35	Missouri	9
New Jersey	7	Alabama	9
Pennsylvania	27	Louisiana	6
Delaware	3	Tennessee	12
Maryland	8	Mississippi	7
Virginia	15	Arkansas	4
N. Carolina	10	Texas	4
S. Carolina	5	California	4
Georgia	10		
Florida	5		
Ohio	23		

The amount of coal mined in Pennsylvania during the year 1851, was 1,400,000 tons of bituminous, and 4,900,000 of anthracite, of which the aggregate value is \$22,000,000.

A coolness exists between Great Britain and Brazil.—*Journal*.

Miscellaneous.

From an English Paper.
Keep Him Out!

"What noise is that?" said a judge, disturbed in the hearing of a case. "It's a man my lord," was the answer of the door-keeper. "What does he want?" "He wants to get in my lord." "Well, keep him out!"

The audience is comfortably seated; the case is going forward; to make room for the new-comer, some must shift their seats, and perhaps be jostled about a little; so they are all perfectly satisfied with the judge's dictum of "Keep him out!"

You have yourself been in an omnibus when a stout passenger has presented himself to the conductor, and petitioned for a place. You are all snugly seated—why should you be disturbed? The seats are full! "Keep him out!" But the intruder is in, he presses forward to the inner corner, perhaps treading on some testy gentleman's toes. How you hate that new-comer until you get fairly "shook down" and settled again in your places! The door opens again—another passenger! "Keep him out!" cry the company, and strange to say, the loudest vociferator of the whole, is the very passenger who last came in. He in his turn becomes conservative, after having fairly got a place inside.

It is the same through life. There is a knocking from time to time at the door of the constitution. "What's that noise?" ask the men in power. "It's a lot of men, my lords and gentlemen." "What do they want?" "They want to come in." "Well, keep them out!" And those who are comfortably seated within the pale re-echo the cry of "Keep them out!" Why should they be disturbed in their seats, and made uncomfortable?

But somehow, by dint of loud knocking, the men, or a rush of them, at length do contrive to get in; and after sundry shovings and jostlings, they get seated, and begin to feel comfortable, when there is another knocking louder than before. Would you believe it? the last accumulated are now the most eager of all to keep the door closed against the new-comers; and "Keep them out!" is their vociferous cry.

Here is a batch of learned men debating the good of their order. They are considering how their profession may be advanced. What is the gist of their decisions? The enactment of laws against all intruders upon their comfort and quiet. They make their calling a snug monopoly, and contrive matters so that as few as possible are admitted to share the good things of their class. "Keep them out!" is the cry of all the learned professions.

"Keep them out!" cry the barristers, when the attorneys claim to be admitted to plead before certain courts. "Keep them out!" cry the attorneys, when ordinary illegal men claim to argue a case before the county court. "Keep them out!" cry both barristers and attorneys, when Mrs. Collett claims to be heard in her imprisoned husband's cause. "What a woman plead in the courts? If such a thing be allowed, who knows where such license is to end?" And she is kept out accordingly.

"Keep them out!" cry the apothecaries, when a surgeon from beyond the Tweed, or the Irish Channel claims to prescribe and dispense medicine to English subjects. "Keep them out!" cry the doctors when the Homeopaths offer the public their million-grain doses. "Keep them out!" cry physicians and surgeons and apothecaries of all ranks, when it is proposed to throw open the profession to the female sex.

But you find the same cry among the working class of every grade. Mechanics and tradesmen insist on all applicants for admission to their calling serving long apprenticeships. If the apprenticeships are not served, then "Keep them out!" is the word. Shoulders to shoulder they exclude the applicants for leave to toil. "Knob-sticks" are pelled. They must join the union—must be free of the craft—pay the footings, and so on; otherwise they are kept out with a vengeance.

In the circles of fashion the same cry is frequent. A new man appears in society—"Who is he?" "Only so and so!" He is a retired grocer, or as Collett called Saddle, a "finer draper," and the exclusive class immediately club together for the purpose of "keeping him out!" Even the new man of high sounding title is accounted as nothing among the old families who boast of their "blue blood." Wealth goes a great way, but still that does not compensate for the accident of birth and connections among these classes.

Every class has its own standard. The money classes have theirs too. Even tradesmen and their wives go in sets, and there is always some class outside their own set which they contrive to "keep out." The aristocratic contagion thus extends from the highest to the verge of the lowest class of society in England. Is not monopoly the rule among us, whenever we can find an opportunity of establishing it? Monopoly or exclusiveness in art, in theology, in trade, in literature, in sociology. Look at the forty Royal Academicians setting their backs up against every new comer in art, and combining with one accord to "Keep him out!" That is the monopoly of art; and people at large call it a humbug; but they are not more tolerant or wise when their own craft comes to be dealt with. Each in his turn is found ready to combine with somebody else, to "keep out" all intruders on their special preserves. The "Flaming Tumbler" in Lavengro, punnels and puts to flight the poor tinker who intrudes upon his beat; the postmen combine to keep out fresh men from their; English navies band together to drive Irish navies off their contracts; and Irish tenants pick off from behind a hedge, the intruders upon their holdings. Even the searchers of the sewers maintain a kind of monopoly of their unholy calling, and will recognize no man as a brother who has not been duly initiated in the mysteries of the search. The sewer-searcher is as exclusive in his way as the leader of the fashion at Almack's. "Keep him out!" is in short, the watchword of all classes, of all ranks, of all callings, of all interests. We used to "keep out" the foreign corn grower, but though he may now come in, there is exclusiveness and monopoly in ten thousand other forms, which no legislation can ever touch.

The earliest Directory of New York city was published in 1785. It was a small volume of eighty-two pages, printed by Shepherd Kollock.

From the National Era.

April.

"The spring comes slowly up this way."
CHRISTABLE.

'Tis the noon of the spring time, but never a bird
In the wind-shaken elm or the maple is heard;
For green meadow grasses, wide levels of snow,
And blowing of drifts where the crocus should blow.

Where wind-flower and violet, amber and white,
By south-sloping brook-sides should smile in the light,
O'er the cold winter beds of their late-waking roots
The frosty flake eddies, the ice crystal shoots;

And, longing for light, under wind-driven heaps,
Round the boles of the pine-wood the ground
laurel creeps,
Unkissed of the sunshine, unbathed by showers,

With buds scarcely swelled, which should burst
into flowers!

We wait for thy coming, sweet wind of the South!
The touch of thy light wing, the kiss of thy mouth;

For the yearly Evangel thou bearest from God,
Resurrection and life to the graves of the sod.
Up our long river-valley for days has not ceased
The wail and the shriek of the bitter Northeast,

Raw and chill as if winnowed through ices and snow,
All the way from the land of the wild Esquimaux.
Oh, soul of the spring-time! its balm and its breath,
Oh, light of its darkness, and life of its death!

Why wait we thy coming? Why linger so long
The warmth of thy breathing, the voice of thy song?

Renew the great miracle! Let us behold
The stone from the mouth of the sepulcher rolled,
And Nature, like Lazarus, rise as of old!

Let our faith which in darkness and coldness
has lain,
Awake with the warmth and the brightness again,
And in blooming of flower, and budding of tree,

The symbols and types of our destiny see—
And the life of the spring-time the life of the whole,
And, as sun to the sleeping earth, love to the soul!

J. G. W.

Hayti Island and People.

A letter to the New York Times some days ago gives the following description of this island and inhabitants:

The men are generally, large, and finely formed, and very few have the African features, though many have the curly hair. They are generally intelligent; and many of them well educated, (I speak of the city, for I have not yet saw much of the country people), and there are some among them who are capable of adorning any station in life, where the prejudice of color is not made an objection. In general they are healthy and long-lived. It is not uncommon to see men near one hundred years old. The fine climate, the simple mode of living of most of the people, and their habit of frequent bathing, undoubtedly contribute to their health and longevity. They have the finest facilities for both sea and fresh water baths, and the approach to them abundantly. The city is finely watered by springs from the mountains, and there are several fountains in different localities. Wells also are numerous, and the water so cool as to need no ice.

Few spots on the globe are blessed with a finer climate and soil than this island. It produces spontaneously a great variety of the choicest fruits and vegetables, and might, with proper cultivation, be made the garden of the world. But the people evidently need to be raised to the importance of agriculture; they need to be instructed and stimulated to greater industry. Coffee alone might be produced on this island sufficient to yield an immense revenue. But now, even on the plantations where it is raised, nearly half the crop is left to decay in the field for lack of energy and industry to gather it and carry it to market.

Cotton and hemp of the finest quality grow here spontaneously. Considerable quantities of hemp have been sent, during the past year, to Europe and the States, and in all cases pronounced to be a superior article. The mahogany and logwood of the island I need not mention, for they are well known.

SOCIETY, ETC.
With regard to society here, there is one fact I may mention for the encouragement of "woman rights" folk; it is, that nearly all the retail stores are kept exclusively by women. In this respect the ladies are already keeping a running account with the importers, and when buying a new stock of goods, pay up for the old. Some of them make thousands of dollars a year in their retail shops.

THE CARNIVAL.
There has been no business done here for the past week, and every one has been making the most of the Carnival. Thousands were to be seen promading the streets, masked, and in grotesque dresses, among whom his Satanic Majesty figured largely. The ladies were very numerously represented, though I cannot say very flatteringly. Some of them were above six feet in height, and not remarkably graceful. The custom of masking here is confined entirely to the men; and those of the ton amuse themselves, by calling on the ladies, and not being recognized, of course occasion much sport. The common people were generally seen in companies of about fifty or sixty, accompanied by a "band of music," usually consisting of drum and life. These squads parade through the streets on mules, in cars, and on foot. Some of the dresses exhibited on this occasion were very rich and costly, of the finest embroidered silks and satins, but their grotesqueness generally much exceeded their beauty.

Potatoes.

SAMUEL FIELD, a farmer of Hamilton Co. N. Y., brought a large lot of potatoes to our market, for sale, some days since, and as they were remarkably fine, we called upon him, to ascertain his mode of culture, which he kindly told us. What he said, we repeat to our readers.

Mr. Field plants fifty acres, and then, with the help of two sons, (small lads) he tends and tills.

He plows his land in the fall.
In the spring he drags it thoroughly; he does this as soon as the frost is out of the ground.

The fields are then marked into squares three feet each way.
The time for planting is late in April, or early in May.

The seed potatoes, for this end, are cut up, one part of it, of the size of a button, is dropped into a hill, on the corner of each square; and a small handful of plaster, or better still, leached ashes, put over it.

The plant is then covered with a hoe about two inches deep—or less than half the usual depth.

When the potato comes up, Mr. Field runs through the field with the Cultivator, each way, and as near the plant as is safe. "This is done well every ten days, until the potatoes are ready for lifting."

As soon as the potatoes are ready to hill, he runs a furrow, with a double mould board plow, each way, a sufficient depth to form a good hill. Not a shoveling hill, but one with a good shoulder, and scooped in towards the plant, so as to secure for it the full benefit of manure and rain.

When ripe Mr. Field digs his potatoes in dry weather. He does not allow a drop of water to get upon them. He then barrels them, putting away the good into the cellar dry, and without bruising; the inferior, he considers very essential; viz., to keep the potatoes dry, and free from all bruises.

Mr. Field digs early—say from the 10th to the 15th Sept. The soil he cultivates is sandy—very much like that around Cleveland. His yield to the acre is 150 bushels of sorted potatoes.

The neatness and soundness of his potatoes are remarkable. We have rarely seen a lot of superior—very rarely any equal. We have concluded, therefore, that it was worth while to state his mode of culture, and so we have given it.—*Ohio Farmer*.

From the Liberator.

The Hunter and His Prey.

They have snapped the heavy fetters,
With which their limbs were bound,
And are flying—madly flying—
From the hunter and the hound!

On, bravely on, though weary,
Through wild-wood field and flood,
They press their way to freedom,
In foot-prints marked with blood!

From the hell of Southern bondage,
To the green hills of the free,
They fly for refuge and for rest,
Beneath old Freedom's tree!

And, to our Northern altar,
All hopefully they cling,
While above the bloodhound's baying,
Their notes of triumph ring!

Ah! vainly are they clinging
To our Northern altar now!
The flame is quenched on Freedom's shrine,
Forgotten, Freedom's vow!

And Rights, for which the fathers bled,
Upon our Southern plains,
Are battered, by their dastard sons,
For infamy and chains!

See! the mad waves of oppression,
Leaping onward in their wrath,
Have swept the ancient landmarks, set
Along the pilgrim's path!

And where, of old, a sure retreat,
The crushed and flying found,
A vile law gives the sons of God
To hunter and to hound!

Shame on thy soil, New England,
Which the exiled pilgrims trod,
When they gave it, and ho! ho!
Unto freedom and to God!

Shame, shame, that, through thy borders,
And in the light of day,
The heaven accursed hunter seeks
His flying human prey!

E. D.

—No man of sense will ever allow himself to fall into dolers at any disappointment in life.—
In the language of the poet—

If you are lying on your back,
look up!
The glance directed to the sky
Will look as if you wished to try—
And you'll get up again by'n bye,
look up!

GETTING HIGH.—The Rev. John Pierpont tells how it is done:
"The sturdy oak fall many a cup
Doth hold up to the sky
To catch the rain, then drinks it up,
And thus the oak gets high—
By having water in its cups;
And so must you and I!"

News Boy Writ.—A gentleman crossing one of the New York ferries was accosted by one of those peripatetic vendors of cheap literature and weekly newspapers, who are to be found in shoals about all our public places, with "Buy Bolwer's last work, sir? Only two shillings." The gentleman, willing to have a laugh with the urchin, said, "Why I am Bolwer myself!" Off went the lad, and whispered to another, at a little distance, exciting his wonderment at the information he had to impart. Eying the pretended author of Pelham with a kind of awe, he approached him timidly, and holding out a pamphlet, said, modestly, "Buy the Women of England sir?" "You're not Mrs. Ellis, are you?" Of course, the proposed sale was effected.

Agents for the Bugle.

The following named persons are requested and authorized to act as agents for the Bugle in their respective localities.

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January, 1852.

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March 19, 1852.

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The following branches are taught in the Institution: Chemistry, Philosophy, Astronomy, Algebra, Arithmetic, History, Geography, Writing, Penmanship, Orthography, Reading, and Bookkeeping. Lessons will be given upon the Poetry of E. A. Brown, and in Vocal Music by M. J. Foster. The Greek and Latin Languages are also taught by J. W. Stuart, M. D., of Moral and Intellectual Philosophy by Prof. H. M. Wilson of Princeton College, N. Y.

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Land can be purchased in the vicinity of the Institution on reasonable terms. Lots can be had on the Institution grounds for building mechanics can have them by building on them. Our colored friends and others who feel an interest in the education of their families will please call and examine for themselves. Next except the industries and enterprising and apply. For further information address, Prof. Foster, General Agent, Adrian, Lenawee Co., Michigan.